The
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N.B.—All Communications should reach the Editor, Ardeevin, Cadogan Park, Belfast, not later than the 16th of the month preceding publication.

Reason and Religion.

There was a time not far distant when the above were regarded as opposites and even deadly opponents. The extreme rationalist thought and spoke of religion and all its works as of things essentially unreasonable, while the timorous amongst the professedly religious considered the operations of human reason as inimical to faith. There are some of our readers who can easily recall how great protagonists like Gladstone and Huxley took sides in the combat while their readers cheered them to the echo.

Even then, however, the man of insight proved the facts to be otherwise. If the territory were not finally allocated to the two claimants, both had a right to settle down in lawful possession of its promised land. Neither had powers of exclusion. Doubt might remain as to which had superior right to this or that field of inquiry, or whose province it was to pronounce the final judgment on some disputed point. The famous discussion on the Miracle of the Gadarene swine sufficiently illustrates the statement.

Under whatever form the discussion raged, whether as Religion v. Science or Reason v. Faith, it was mistaken, and due to false premises in the setting forth of the argument. When Religion claimed the Bible for its own, it could not warn off Reason as an outsider or refuse to listen to its judgments. How could its contents be apprehended and its claims established except by the ministry of reason? And when once reason gained admission, and exercised its proper function of examination and estimation, it was surely foolish to call in Faith to expel the intruder with contumely! And if the Story of Creation as told in Genesis did not accord with scientific reasoning, then why in the name of reason did the apologist seek to reconcile the traditional view with the scientific? As opposed to such an attitude the dogmatist was on surer ground.

And yet dogmatism, whether scientific or religious, was fighting a losing battle, as we all now clearly see. Both Reason and Religion were of God and for God, destined to be allies and not antagonists in the quest for truth. Faith may and does supplement reason, but it does not contradict it. A religion which disregards reason in affairs of church or of critical inquiry is powerless to-day. It is now clearly demonstrated that unreasonable tradition, irrational appeals or methods—these alike fail to win a response.

And so, it will be in the future. A religion which flouts reason and ignores the thoughtful amongst men will have to take note of empty churches and conventional observances. Not even religious revivals will longer appeal by means of mere emotionalism, despite what is reported in Scotland and elsewhere. Emotion rises and falls, only reason and the good-will remain to give religion power and to enshrine it in the living conduct of faithful men and women.

Notes of the Month.

We deeply regret the fact that in this month's issue we have to make mention of several losses to our household of faith. Many of our readers will realise how immeasurably poorer our churches are by he deaths recorded in our pages. Mrs. M Cannon, till recently acti e and helpful amongst us, was closely connected with several of our congregations, and her husband's ministry at Banbridge is remembered with gratitude and affection. It is fitting that she found her resting-place by his side at Banbridge, and that her son-in-law, the Rev. G. L. Phelps, and the Rev. E. Lockett, performed the last rites, thus representing Holywood and Banbridge, with both of which churches she was so intimately associated in life. Dr. Brice Smyth had also a two-fold association with Banbridge, the native centre of his family, and Belfast, the city of his later activities. Our natural regret at their death is increased by the thought that both represented so worthily a generation of faithful worshippers and workers of which few living representatives now remain. May their successors emulate them in fidelity and whole-hearted devotion to our cause.

* *

The late Mr. Henry Musgrave, D.L., although a member of the Presbyterian Church, had links of association with our own. One of his parents was a Unitarian, and thus it came about that while orthodox Presbyterianism claimed the majority of the Musgraves our faith found a represen a ive in Mr. John Musgrave, for many yeais a highly-esteemed member of the First Church, Belfast. Perhaps we might also claim that the ideal of public service and philanthropy, which Mr. Henry Musgrave e emplified in life and perpetuated in death, owed something to his Unitarian ancestry, for surely few religious bodies have, in proportion to their members, cherished a loftier sense of public duty than our own, Be that as it may, we are thankful that he so opportunely remembered the needs of educational and philanthropic institutions, since the hard times through which the world is passing have seriously affected their finances. Consequently many hospitals will be better fitted to cope successfully with their difficulties by reason of his far-sighted and large-hearted provision.

* *

Our readers will welcome the indication of practical co-operation for the benefit of our common country revealed in the agreement made between Sir James Craig and Mr. Michael Collins. For a long time most thoughtful persons have realised that reprisals in trade as well as in outrage have simply extended the area of actual and possible social ills. To think only on terms of sect or party is short-sighted, but to act in the spirit of such things is suicidal. The policy of boycott in trade in a country like ours savours of stupidity and reacts on the boycotter just as much as it affects the boycotted. To realise that is to clear the way for closer co-operation in other matters. There is a better future before Ireland if men of all parties and creeds begin to cherish common ideals and to bestir themselves for their practical realisation. We sincerely hope that not only the prospect of normal trade relations is now made possible, but that from such a beginning men of good-will in North and South alike may increasingly learn the art of continuance in well-doing.

* *

The local treasurers of the Orphan Society are reminded that the annual subscriptions are due and should be collected as soon as possible. If not paid in to the Hon. Treasurer, Mr. William M Robert, Ulster Bank, Waring Street, Belfast, before March 31st, they cannot be credited to the subscribers for the present year. There is all the more reason for prompt payment now and in the future owing to the fact that the Annual Meeting of the Non-Subscribing Association has been fixed for April 18th, and at that meeting the balance-sheet of the Orphan Society has to be presented. It should be noted that this need of punctual payment affects also the handing in of the lists of subscribers. These should be despatched to the Secretary, the Rev. Alfred Turner, Templepatrick, as early as possible and certainly not later than March 31st.

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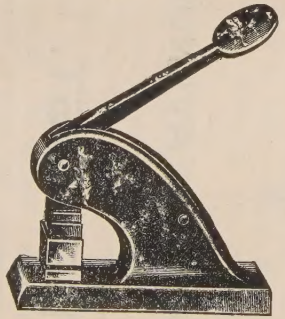

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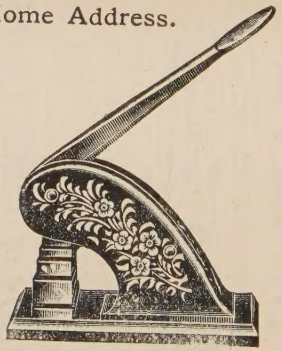

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Young People's Page

THE LAND OF "MIGHT HAVE BEEN."

An American poet, John Greenleaf Whittier, whose writings should be familiar to many young people, and whose hymns are contained in many modern collections, has somewhere stated :—

"For of all sad words of tongue or pen,
The saddest are these, 'It might have been'!"

The feeling of sadness comes from the thought of shortcomings in life and conduct, of opportunities of doing better which have been missed. But while there are few people who have not occasionally known such sadness, and thereby sympathised with Whittier's words, we do not wish here to emphasise that point. Rather do we wish to think of another line of thought more characteristic of young people. How frequently they have constructed in imagination a picture of places and things which charmed their fancy and made the ordinary world of reality seem dull in comparison. Dragons have existed only that they might rouse the brave and heroic to their overcoming. Giants of tremendous size and strength have served to draw forth the cunning or the might of some Jack the Giant-killer. In all cases, virtue, if for a time thwarted, has at last surmounted all difficulties and secured its amazing triumphs. How reluctantly we arrived at the conclusion that such things only seemed to happen in the land of "Might Have Been," and not in the actual world we later came to know!

Even so have older folks imagined and realised. There are few people who have not looked back to some Golden Age of fancy and imagination. The Jews had their Paradise in which Adam and Eve lived first in happy innocency, fearing no ill, and cherishing no evil thought. So the ancient Greeks pictured a world in which the gods enjoyed perfect happiness, and discord and devastating wrongs were not. How sadly and regretfully they all turned away from their present world of unrest and unhappiness, and sighed for the glories of the ancient regime! And much nearer our own times we find one, like William Morris, thus portraying happier days of yore, and

"Telling a tale of times long passed away,
When man might cross a kingdom in a day,
And kings remembered they should one day die,
And all folk dwelt in great simplicity"

William Morris speaks of himself as "the idle singer of an empty day," and carries himself and his readers far back into the days of ancient song and fable, and the lands of myth and miracle. In that way men sometimes evade a solemn duty, viz., to make the happy and glorious realm of the imagination the abode of reality. That this is actually so, the poet's own words make plain, for before he seeks the imagined past he thus speaks :—

"Dreamer of dreams, born out of my due time,
Why should I try to set the crooked straight?"

The answer to his question is obvious. If the dreamer of a better land makes no endeavour to realise his dream and convert it into reality, where lies the hope of improvement? "Where there is no vision the people perish," is one truth, but complementary to it is another, "Where there is no visionary inspiring to endeavour the vision itself becomes void." The man who most clearly conceives the good is precisely the one who can and should project it into the future of the possible. Only thus can the Golden Age of the past become transferred to the future, no longer to suggest useless regret but to create heartfelt resolve. To think sadly of the Land of "Might Have Been" is one thing, to determine that its fair proportions and properties shall characterise the Land that Shall Be is a far worthier thing. In the actual world of every-day tasks and opportunities there are dragons to be slain, heroic quests to be undertaken, difficult duties to be done. Shall we not, then, picture and strive to realise the Land that "Shall Be," aiming for it with bold and unselfish endeavour, singing no songs of useless regret but each of us with this strain resounding in our hearts—

"No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see Heaven's glories shine,
And faith shines equal, arming us from fear."

Obituaries.

DR. BRICE SMYTH, BELFAST.

The death of the above took place at his residence, 20 University Square, Belfast, on January 2nd. He had been laid aside from active duty for some months, following upon the effects of a stroke, but the end came suddenly at the last. Belonging to a highly-honoured Banbridge family his life's work was accomplished in the City of Belfast. Trained for the medical profession at Dublin University he practised for a short time in England, but then removed to Belfast to find for himself there splendid opportunities of devoted service to suffering humanity. To great medical skill and experience gained privately and in the Belfast hospitals he added a genial personality and unfailing kindly humour. His many patients thought of him as friend as well as physician, and his capacity for friendship, no less amongst children than amongst adults,was an outstanding trait of his character. It was his desire to help the young which prompted him to co-operate with Sir John Fagan in the founding of the Belfast Hospital for Sick Children in Queen Street, Belfast. For over thirty years he was medical officer of the Union Infirmary, and served in a similar capacity the Maternity Hospital.

By family and personal devotion and conviction he was a member of our religious community. The Smyths of Milltown, Banbridge, established an honourable place in our annals of work and worship. Faithful to that great family tradition the deceased was for many years a devoted member and regular attender of the First Church, Belfast, serving it as member of the General Committee and as a Trustee. He gave generously in support of our various institutions, and his loss will be felt by societies like the Orphan Society and the Domestic Mission.

Although his funeral on January 4th was private, many of the leading medical men in Belfast and neighbourhood assembled to pay their affectionate respect to a much-lo ed colleague. The service in the house was conducted by his minister, the Rev. H. J. Rossington, M.A., B.D., and he was also responsible for the service at the grave-side in the City Cemetery, Falls Road. On ths following Sunday morning the service in the First Church was of a memorial character and a heartfelt reference was made to the significance which his death had for the congregation which the deceased had ser ed so long and so devotedly. The Dead March in "Saul" was played at the close of the service.

MRS. WARNOCK, NEWRY.

We regret to announce the death of Mrs. Warnock, widow of the late Mr. James Warnock, which took place at her residence, Hillrise, Windsor Hill, Newry, on Thursday, 19th January, 1922. The deceased lady, who had reached the age of 80 years, was the last surviving daughter of the late Mr. Christopher M'Caw, Ballykelly, Banbridge, whose family have been long associated with the Banbridge Congregation.

Mrs. Warnock was of a quiet, kindly and unassuming disposition, which endeared her to a very large circle of friends. Her late husband was a Trustee of the Newry Congregation, and took an active part in the affairs of the Church, and was for many years the Superintendent of the Sunday School. In all matters of interest connected with the Congregation she took an active part, and was a most devoted member. She leaves to mourn her loss three daughters and one son, and with them in their bereavement much sympathy is extended by a wide community of friends both in the congregation and the town and district.

The funeral took place on Saturday afternoon, the interment being in the family grave in the Old Meeting House Green, High Street, Newry. The chief mourners were Mr. Christopher Warnock (son), Mr. Bertie M'Caw (nephew), and Mr. W. T. Hamilton, brother-in-law. Although the funeral was private, a few intimate friends were present.

The Rev. G. J. Slipper officiated both in the home and at the graveside. On the following day at Morning Service, Mr. Slipper paid a touching tribute to the memory of the deceased lady, whose loss to the congregation is a heavy one. At the conclusion, the Dead March was played, the Congregation reverently standing.

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Lesson Notes.

]In accordance with the Scheme for 1912 prepared by the Sunday School Committee of the N.P.C.I.[

5th February. JUDAH—The Conscientious Man. Gen. xliv. Key Text, Gen. xlix. 8a.

There were twelve tribes of Israel said to have been descended from the twelve sons of Jacob (also called Israel—Gen. xxxii. 28). Judah was but the fourth son, yet the tribe of Judah came to have the leading place: in Genesis Judah correspondingly takes the lead among his brethren. Saul, the first king of Israel, was a Benjamite; David, the second king, was of Bethlehem of Judah. At the *disruption of the monarchy* two kingdoms were formed, a northern one called Israel (nominally consisting of ten tribes), and a southern one called Judah (really including not merely the greater part of Benjamin but parts at least of the territories of Dan and Simeon. As a later designation for Hebrews or Israelites the name *Jews* was derived from Judah. It is in reference to the importance of that tribe that it is said of Judah—"thee shall thy brethren praise."

(Gen. xliv. 5). The divination of Joseph, though different, and performed seriously, was akin to that performed with the aid of a tea-cup in modern times. (16b) Without recognising Joseph—not knowing that *he* may understand his *real* meaning, Judah is probably alluding to the iniquity of the brethren *in selling Joseph* (xxxvii.)—Cp. xlii. 22. (18-34) Judah, not merely conscience-stricken by what he regards as just retribution, now acts conscientiously as worthily as he may—speaking feelingly of his father and Benjamin, and appealing gently but earnestly to Joseph's sense of right and pity. He affords a fine example of true contrition—so much nobler than the hardening of heart to which doers of wrong too commonly give way.

Our story of the selling of Joseph really combines two versions: according to one Reuben (the eldest), according to the other Judah, guilty of participation in that iniquity, at least delivered Joseph from a worse fate. Possibly that was all that could be done in the face of the furious vengefulness of the rest of the brethren.

12th February. MOSES—The Great Leader. Ex. xxxiii. Key Text, Ex. xxxiii. 11a.

Moses led the Israelites out of Egypt into Canaan (recall Lesson for Jany. 22). The germ of their nationhood might have been lost in abject servitude (Ex. i. 1-14 and v.) He was inspired by God (key text) to become their deliverer (Ex. iii. iv.)—a hard task because (*a*) the Egyptians were mighty and (*b*) the Israelites were inclined to stumble and disobey (Ex. xv. 24, xvi. 2-3, xvii. 3, xxxii., Num. xii. 1, xiv. 1-4, xx. 2-5, xxi. 4-6).

(Ex. xxxiii.) (3) *stiffnecked* = difficult to lead, ungrateful for things accomplished for them by God through Moses: *difficulties* (e.g., Red Sea—Ex. xiv.), *dangers* (e.g., fiery serpents—Num. xxi 6), *opponents* (e.g., Amalekites—Ex. xvii. 8-16, Midianites—xxxi. 1-12, Sihon and Og—Num. xxi. 21-35). (4) Humiliation, like fasting. (7) This was the *Tabernacle*, the Israelite place (?) of worship—predecessor of the *Temple* built by king Solomon at Jerusalem, (9) first mentioned xiii. 21. (11) "minister" = attendant or lieutenant. (12-16) Entreaty for himself, intercession for the people. (17) *know by name* = know intimately—knowing his character and virtue. (20-23) Figurative presentation of the experience of God-seekers: they see tokens enough of God's working to have *faith* in his existence and goodness, without actual *knowledge* of it.

Moses was also the intellectual leader of Israel—an ethical religious teacher and a law-giver. The first five books of the Bible (constituting the *Pentateuch*, i.e., Fivefold Book) are called the Books of the Law, also the Books of Moses, although Moses did not really write them; and in Genesis there is no mention of him and no part (properly speaking) of the Law.

Moses belonged to the tribe of Levi—had a brother Aaron, and a sister Miriam and two sons—died (aged 120) in the mountainous district of Pisgah, in sight of the Promised Land, but E. of Jordan, opposite to Jericho (Deut. xxxiv.)

19*th February.* *JOSHUA — The Warrior.* Josh. xxiii. Key Text, Josh. i. 6.

Moses led the Israelites to the borders of Canaan; Joshua, his "minister" (Ex. xxiv. 13) and successor (Num. xxvii. 18-20; Deut. xxxiv. 9) led them into it. Moses had been a guide and prophet and a law-giver. Joshua was more exclusively a warrior. We first hear of him as appointed to take command in the battle against Amalek (Ex. xvii. 9). He was one of the twelve sent to spy out the land of Canaan (Num. xiii.). He accompanied Moses into Mt. Sinai when he ascended to receive the Law (Ex. xxiv. 13, xxxii. 17). At the beginning of his conquest of Canaan he sent spies to Jericho (Josh. ii.): He led the Israelites across the Jordan dryshod (iii.). "By faith the walls of Jericho fell down, after they had been compassed about for seven days (Heb. ii. 30 and Josh. vi.)" He captured Ai by a notable stratagem (viii.), won a great victory over the Amorites in the battle of Beth-horon in which he bade the sun stand still (poetical way of praying for sufficient time to win the battle (x.)—defeated the Canaanites under King Jabin, and carried his conquests as far north as the valley of Lebanon under Mount Hermon—allotted the land of Canaan among the twelve tribes of Israel—died at the age of 110.

(Josh. xxiii.) (7-10) The story of the conquest of Canaan by Israel may be read as an allegory of the moral victory of the people of God over the people of the world—the Canaanite natives (worshipping other gods) standing for ungodly tempters, or worldly ones; their extermination, for refusal of allurementing, sinful pleasures; the exclusiveness of the Israelites, for resolute moral purity of the saints or godly ones. No doubt the prowess of Israel was inspired by a sense of devotion to the God of their deliverance; and in proportion as they were faithful to their religion, they were strong; and their faith and strength reacted to enhance each other. But equally without doubt they exaggerated the extent of their military achievements as also the fact of unity among the tribes.

26*th February.* *DEBORAH—The Prophetess.* Judges iv. (read and compare v.). Key Text, Judges v. 7.

The Book of Judges describes the condition of the Israelites after the nominal conquest of Canaan by Joshua (as kindred tribes rather than a united nation, intruding themselves among native peoples by no means completely conquered). Oppressions suffered by one or other tribe or group of tribes at the hands of the resentful prior occupants of the land, are represented (erroneously) as affecting the whole of Israel. These recurrent afflictions are explained as divine retribution for apostacy from the true religion: their heroic deliverers ("judges" in the English versions) are represented as preserving them in the true faith, at peace with God, during the remainder of their respective lifetimes (e.g., Judg. iv. 1).

(Judg. iv.) In reality a narrative combining *two* events: (*a*) a war between Jabin, king of a northern Canaanite tribe near Lake Merom (*not* "the king of Canaan" (2) there being in fact no such king) and the two tribes of Zebulun and Naphtali (the only Israelites mentioned as fighting in iv. 6, 10) (see Josh. xi. 1-9); and (*b*) a more general conflict of Israelitish tribes (Ephraim, Benjamin, Machir = Manasseh, Issachar, being enumerated (v. 14-17) as fighting *as well as* Naphtali and Zebulun) with Sisera (dwelling in the plain of Esdraelon = Jezreel—not really connected with Jabin at all). (5) Deborah probably (Barak too) belonged to Issachar (v. 15), not to Ephraim (confused with another Deborah—Gen. xxxv. 8?). (6) Tabor—rising abruptly from N.E. end of plain of Esdraelon. (7) The Kishon flowed through the valley of Jezreel, into the sea N. of the one notable Palestinian promontory—Mt. Carmel. (9) No reflection upon Barak for not consenting to go without Deborah (far from it); but an alleged instance of her prophetic vision. (21) Here Jael kills him in his sleep; in v. 26, 27, whilst he is awake and standing. A horrible deed for a woman, but shewing great presence of mind and (especially in v.) great courage on behalf of her own people. (11; 17) Kedesh was in Jabin's territory, or

near it; yet Jael's tent must have been near the battle-field in the plain of Esdraelon. Probably Jael *was really* as little connected with Heber as Sisera with Jabin, Heber belonging to the Jabin story (*a*), Jael to the Sisera story (*b*).

The Song of Deborah (v.) is very ancient; probably composed by contemporary—possibly by Deborah herself, but just as likely not. E. T.

Temperance Notes

The Non-Subscribing Presbyterian Church Temperance Committee at their last meeting thought that it might be both useful and interesting to have an article under above heading in this Magazine. When we approached our good editor (he is not a bit like the traditional editor—nearly always inaccessible and always in a bad temper!) he said that space permitting he would be quite willing for an article to appear. If it should happen that an article appears every month they must contain matters of interest to the readers. Therefore, and because this Journal is an organ of our Church, the writer would like to receive notes from the churches (say from Secretaries of Bands of Hope, or the Ministers) telling of the activities of their particular church in the Temperance cause.

Let us begin by taking our own particular church by way of illustrating. We started our Band of Hope last autumn. The opening night, although two or three weeks' notice had been given, six young people put in an appearance. The next week fourteen came. The following week we had twenty. The numbers gradually increased in the same way, and now (January) we have sixty on the rolls, fifty-two attended the last meeting. The fact is, the children so enjoy our Monday nights that once they have been they not only come again but they see to it to bring others with them. If you find a good thing you like others to enjoy it with you.

The secret is to give the young people a real happy evening. Strike an optimistic note—let them realise with R. L. Stevenson—

> "The world is so full of a number of things
> I am sure we should all be as happy as kings."

That creates the essential atmosphere for Temperance Work properly understood. For it is the temperate men and women that can truly enjoy God's world. They are keener; they are more alert. They need no unhealthy stimulant to arouse their interest. God's world is so fascinating, the work to be done so exhilarating *in the doing*, that learning and labour both bring their own reward.

A drunkard may appear to be enjoying himself (he attempts to sing, and he usually has a leer which might be mistaken for a smile), but the after effects bring no smiles, and absolutely no desire to sing. The best work is not done under the influence of drink, though most of the crimes are committed under its influence. And that reminds us. When we first learnt, from most unimpeachable authority (a Lord Chief Justice of Scotland) that 90 per cent. of crime was caused directly or indirectly through drink, we saw "in a flash" a great cause for rejoicing. For do you not see that this means we have our reform work so simplified? Get rid of intemperance, and you have removed the cause of 90 per cent. of the world's ill deeds.

Do not at your Bands of Hope, or on temperance platforms, spend all your time harrowing one's flesh, or depressing one's spirits (especially children's) picturing the ruined homes, misery and want resulting when the bread-winner gives way to drink, and the like. Dwell oftener and longer on the Joys of Temperance. It is the most telling method, and is psychologically sound. On these same lines are we improving our methods in the Educational world generally. But sermons of to-day show this clearly. They used to be almost entirely devoted to the horrors and torments of hell in order to attract to heaven. Now the keynote to our sermons is not "Hell" but the "Kingdom of God"—not "original sin" but the "Divine spark."

Please send notes to

Rev. P. Godding,
The Manse, Banbridge.

The Passing of a Great Ulster Man.

The death of Viscount Bruce, O.M., which occurred at Sidmouth on January 22nd, has been the occasion of world-wide regret and has called forth at home and abroad remarkable tributes of respect and admiration. Certainly few men have deserved better of their fellows than he, for to the possession of outstanding intellectual gifts he added the even greater qualities of moral power and personality. As a historian he had reaped rich rewards of appreciation in many lands. Not long ago in these columns the present writer drew attention to the publication of his great work on "Modern Democracies," little thinking that it would be the last to appear from his scholarly pen. Long life was vouchsafed him, and the passing of years only served to increase the esteem in which he was generally held. As long ago as 1863, when he won the Arnold Prize Essay with his now standard treatment of "The Holy Roman Empire," he came prominently forward as a painstaking and impartial student of history and his valuable services in very important offices added to his knowledge and to our indebtedness.

Seeing that he was a native of our province, and of Belfast, we have reason to feel particular feelings of regret that so distinguished a career has now come to its earthly end. The following particulars, which appeared in the "Belfast News-Letter" of January 23rd, will recall to our readers his local connection and career :—

"As is well known, Viscount Bryce was a native of Belfast, having been born in 1838 in the neighbourhood of the Ormeau Road. He received his very early education in this city, in which he had always taken a deep interest. He was a son of the late Mr. James Bryce, LL.D., of Glasgow, and a nephew of the Rev. Reuben John Bryce, LL.D., who is remembered for the distinguished services he rendered locally to education as principal for no less than 54 years of the old Belfast Academy, formerly situated in Academy Street, and now represented by its successor, the Royal Academy in Cliftonville. Dr. Reuben Bryce was for many years minister of York Street United Presbyterian congregation. Lord Bryce's mother was Miss Margaret Young, of Abbeyville, County Antrim, a sister of the late Right Hon. Robert Young, J.P., of Rathvarna, Chichester Park, and aunt of Mr. R. M. Young. In 1846 he removed with his parents to Glasgow, his father having received an appointment as mathematical master in the Glasgow High School. His education was continued at Glasgow in the High School and University of that city, and thence he proceeded to Oxford as a scholar of Trinity College. At Oxford his career was most brilliant. A first-class in Moderations was succeeded by a double first in the Lit. Hum. and Law and History Schools in 1861, when he was elected to a Fellowship at Oriel College. Many of the greatest University prizes were carried off by him in the following order :—Gaisford Greek prose, Vinerian Law scholarship, Gaisford Greek verse, Latin essay, Craven, and the Arnold History prizes From 1870 to 1893 he was Regiu. Professor of Civil Law at Oxford, and by reason of that fact was for many years known as Professor Bryce. The respect entertained for his intellectual achievements by the world at large is indicated by the fact that the degree of Doctor had been conferred upon him by more than twenty universities situated in Great Britain, the United States, Canada, Germany, Hungary, the Argentine, Australia and Holland. It was in the midst of his professional career that Mr. Bryce secured election to Parliament as Radical member for the Tower Hamlets in the memorable election of 1880. In 1886 he entered the Ministry as Under-Secretary of State for Foreign Affairs. When the Radicals came back to power in 1892 Mr. Bryce was promoted to Cabinet rank as Chancellor of the Duchy of Lancaster. Thereafter he served as President of the Board of Trade from 1905 to 1907. He was Chief Secretary for Ireland, which office he resigned to become British Ambassador to the United States, where he remained until 1913. His term of office was eminently successful, and after his return he was raised to the peerage as Viscount Bryce of Dechmont, a title which now becomes extinct. He had previously received the Order of Merit."

An Open Letter.

I.—To the Occasional Churchgoer.

Dear Friend,—Once upon a time you did a wise thing—you became a member of a congregation within the Non-Subscribing Presbyterian Church of Ireland. That showed you to be a person of good sense and discernment. Recognising the existence of an admirable institution you wished to be inside it, not alone that you might gain its help, but also that you might increase its strength.

Nor had you reason to regret your decision. Brought into contact with your fellow-members, you saw in them persons after you own heart. They valued religious freedom just as much as you did, they sought to foster a simple, practical religion, they showed themselves in conversation to be friendly, thoughtful folk. Thus encouraged in your new venture, you went forth Sunday by Sunday to join in the common worship of Almighty God, and when later you took up your round of daily duties you still felt the stimulus and uplift of the Sabbath and its service.

But how has it come about that now you so rarely go where once you went with such refreshing regularity? Did the change begin that Sunday morning when outside the house the rain beat against the window and the wind howled ominously? You remember how you looked upon the fire when it was red and felt it hard to drag yourself away. The struggle was not a long one. If at first you thought sympathetically of your minister battling with the rain and wind outside, and the irresponsive wooden pews inside, the church, and felt inclined to take the harder course, the sight of the newspaper or the unfinished book completed what the glowing hearth began, and you sank down into your easy chair. The next time the line of least resistance won an easier victory. Somehow or other you did not feel drawn to worship, and it is not good to undertake a thing when you are not in the right mood! And so, by degrees, you joined the ranks of the irregular army of church-attenders, and now and then put in an appearance to show there is no ill-feeling and that you are still a member.

Of course, a thoughtful person like yourself, prompt in your ordinary business engagements, and priding yourself on paying twenty shillings in the pound, will act up to that standard in Church matters. When you do attend church you will naturally make a calculation of the times you were absent and enclose what you would then have given in your present contribution to the offertory. Logically, you could do no other. For when you do go, you expect the church to be still open, the interior cleaned, the stove all aglow, the choir in good voice, the minister well fed and fit. The said expected accompaniments of your worship mean not only thought but expense, and being a reasonable person yourself what you desire and look for you will not deny to others. Even on the numerous occasions when you are away you would feel uneasy if the true order of things were suspended, and the services were not carried on as usual to encourage the faithful and confound the orthodox outsider. If your church can dispense with your presence—and your line of conduct is the clearest admission that it can and must—it does need your purse, especially in days when to carry on means increased expenditure for a church as for an ordinary business concern.

Being, as I have reason to believe you are, a really just and sensible person, there is one thing of which you will never be guilty. When you make one of your occasional attendances at worship, you will not gaze round with disapproval at the empty seats and then after service complain of the slackness of those not present, or express the opinion that if your minister only visited more regularly the church might be better filled. You, at least, can hardly pose as an authority upon the obligations of visiting when you visit the church of which you are a member so seldom!

Yours fraternally,

Counsellor.

Story of a Belfast Mission.

Under the above heading a full and interesting account of "Our Domestic Missions," as delivered by Mr. J. Harold Smith at the January meeting of the Belfast Branch of the Laymen's League in Rosemary Hall, appeared in the "Evening Telegraph" of January 24th. Presupposing our readers' interest in the Belfast Domestic Mission, one of our oldest and most active charities, we append the following slightly curtailed report:—

Having glanced at the American origin of the Domestic Mission idea under Dr. Tuckerman, of Boston, Mass., and traced the movement in England from the earliest times, the lecturer turned to the story of one of the oldest Domestic Missions in Belfast. He said the Domestic Mission to the Poor of Belfast was organised at a meeting of the members of the First and Second Presbyterian Congregations, Belfast, held in the meeting house of the First Congregation on the evening of Tuesday, 26th April, 1853. The first annual meeting of the subscribers was held in the music-hall on Wednesday, April 26th, 1854, Mr. John Currell, J.P., in the chair. The general committee reported that having advertised in London, denominational, and local papers, for a suitable parson for the office of missionary, they decided, after due inquiry, to select the Rev. A. M'Intyre. In consequence of his having to remove his family from Dublin, Mr. M'Intyre was unable to enter upon the active discharge of his duties until the 25th August, 1854, when he commenced a preliminary visitation of those portions of the town in which the classes, for whose well-being the Mission was established, were known to be collected. The alleys, courts, and entries about Smithfield, the neighbourhood of Grattan Street, and Green Street, May's Market, the thickly-populated area round the Falls Road, the streets and lanes about Kent Street, Union Street, Mustard Street, and William Street, all offered opportunities of much usefulness.

It became necessary, however, to select a locality within which to limit the missionary's labours, and the committee procured premises, then occupied as a mission station, at the corner of William Street and John Street. A day-school was opened on the 6th February, Mr. John Burke having been appointed to the charge under the supervision of the Missionary. The average attendance for a considerable period numbered from 65 to 75.

With the opening of the school the ladies of the two congregations arranged a meeting, at which a Visiting Committee was appointed, co-operating with the general committee on many matters which had suggested themselves as likely to prove useful auxiliaries to the missionary's operations. This committee was afterwards sub-divided into smaller committees for special objects.

In addition to the day school, a Sunday school was also conducted, the attendance of scholars being about 60, and that of teachers, drawn from the two congregations, about 15. Religious Services were conducted on Sunday evenings, at which pupils in the schools, their relatives and others, constituted an average attendance of about 80. On two evenings in each week classes were arranged for the more advanced young people—engaged in labour during the day—for the purpose of moral and religious instruction. About this time the cholera epidemic caused considerable suffering and distress in the town, several very sad cases being reported on by Rev. A. M'Intyre in the course of his visitations. During the year 1857-8 Mr. M'Intyre severed his connection with the Mission, being succeeded as missionary agent by Rev. Thomas Rutherford. The day school, which at that time became connected with the National Board of Education, appears to have been conducted satisfactorily and with considerable success. Much good work appears to have been accomplished by the Ladies' Dorcas Society, both through the medium of personal visitation and domestic relief. During the summer of 1860 Mr. Rutherford resigned his charge, and for some little time prior to the appointment of a successor very valuable help was given by the Revs. J. Scott Porter and C. J. M'Alester. Ultimately the committee appointed the Rev. Henry Eachus, who was edu-

cated at the College of the Home Missionary Board in Manchester, to be the missionary.

At this juncture the General Committee, realising the unsuitability of the existing mission premises for the future conduct and development of their work, took into consideration the necessity of procuring a permanent station.

While inquiries as to sites, etc., were being made they received a very liberal and generous offer from Mr. Valentine Whitla to take a plot of ground at his own expense and to subscribe £250 towards the cost of the buildings. Thus encouraged, the committee immediately commenced collecting subscriptions for carrying out this plan, and they received very liberal contributions. Mr. Whitla, however, extended his generous offer, and he undertook, at his own expense, to build a schoolhouse, thus leaving the committee at liberty to spend their own money in furnishing the schools, enclosing the yards, and to build a suitable house for the missionary in which to rseide. The work of the mission at this time was being conducted in premises at No. 90 Donegall Street.

Mr. Whitla still further added to his original offer in that he furnished the schools, purchased the adjoining plot of ground, and contributed one-half the expense of making the streets by which the schoolhouse is approached. Amount subscribed, £1,004 9s. 6d. During the year 1862-3, Rev. Henry Eachus having received an invitation to the pulpit of the Unitarian Church at Pudsay, resigned his charge of the Mission, being succceeded the same year by Rev. Thomas Bowring.

The present mission premises were erected and opened for services on 1st May, 1864; suitable house accommodation was provided for the missionary and for the requirements of the mission.

A change was then effected with regard to the management of the day schools, which were original,y connected with the mission. They became under the exclusive patronage of Valentine Whitla, Esq., who signified his desire to defray all expenses connected with them. He, however, permitted the use of these schools for the conduct of the Sunday schools of the mission. In his reports written at this period, Mr. Bowring writes most distressfully of the riots and the consequent suffering among the people. From August 17th to 20th, 1864, he says, "The days present a weary blank. I judged it better to be about the mission premises for we know not what a day will bring forth."

The speaker referred to the work of the following superintendents:—Mr. Joseph Pollard (1876-82), Rev. A. Lancaster (1882-86), Mr. Weatherall (1886-1890), Mr. H. W. Harrison (1890-94), Rev. C. Thrift (1894-97), Mr. G. H. Patterson (1897-99), Mr. G. J. Slipper (1899-1906), Rev. E. Thompson (1906-08), Rev. F. Woolley, now minister of York Street Congregation (1908-1920).

In order to celebrate the jubilee of the Mission an appeal was made for the "Improvement of the buildings and the extension of the work." After careful consideration a scheme was approved and very soon carried into effect, resulting in the extremely sanitary, spacious and pleasant building in which the work is now conducted. When Mr. Woolley accepted a call to the charge of the York Street Congregation an extraordinary state of affairs existed. The Mission (which in its work in the past had been so abundantly blessed by devoted workers, who through advancing years had been compelled to resign many of their charges) had fallen upon somewhat depressing days. Fully seventy-five per cent. of the congregation had removed to York Street, and when in April of 1920 a settlement of a missionary was effected it became necessary to work up a new congregation and to re-organise the various institutions.

The Mission is situated in a district which during the disturbances has suffered very considerably, thus interfering with its work in no small measure. In November and December of 1920 the church and school windows were very badly broken, few of the panes being left intact. Suffice it to say, however, that throughout the most trying times our work continued on many occasions with considerable dis-

comfort, inspired with one great desire, that of keeping open our doors, come what may.

Attendances at Sunday Services have considerably improved, a successful and well-attended mothers' meeting is conducted, the Girls' Club, which won such distinction last year at the Girls' Club Union and musical competitions, holds its meetings on Monday and Tuesday evenings; a week-night service is conducted; the Boys' Club holds its meetings at the Central Hall, while from time to time social functions are arranged and suitable musical programmes provided. In addition to the allotment of coal from the City Coal Relief Fund, arrangements are made for the distribution of coal from the Mission Coal Fund, two deliveries being effected, one before and one after Christmas. During December parcels of new clothing are distributed by members of the Ladies Needlework Guild in accordance with the needs of the poorer families. Arrangements are also made for the distribution of grocery tickets.

During the winter a series of drawing-room parties are arranged. The schoolroom is made as bright and comfortable as possible; our people are brought together for social intercourse, refreshments are provided and musical items contributed.

Rambles and school outings are conducted during the summer months—thus keeping our people together during the days when weekly meetings at the mission are less desirable.

MARRIAGE.

HASTINGS—PINKERTON—On the 3rd of January, 1922, by special licence, at Ballaghmore, Ballymoney, by Rev. Felix Holt, John Laurence Rentoul Hastings, solicitor, youngest son of the late William Hastings and D. C Hastings, of Rose Lodge, Magherafelt, and grandson of the late Rev. John Laurence Rentoul, Minister of the Second Presbyterian Congregation, of Ballymoney, to Marion Elizabeth Pinkerton, B.SC., only daughter of Robert Dick Pinkerton, J.P., and Elizabeth Leece Pinkerton, of Ballaghmore, Ballymoney.

DEATH.

M'CAMMON.—January 5th, at the resinence of her son-in-law, Rev. G. L. Phelps, 106 Bolton Road, Pendleton, Manchester, Minnie, widow of the late Rev. Francis M'Cammon, of Banbridge. Aged 77 years.

Reports.

Belfast: Domestic Mission. — The Christmas season calls for greater efforts from those whose privilege it is to labour in the interests of our devoted congregation. It is therefore pleasant to report on what proved to be a thoroughly helpful and invigorating series of festivities. On Monday, December 19th, a very happy evening was spent by the members of the Girls' Club. Refreshments were served, followed by a full and varied programme, consisting of action-songs, short musical sketches, dances and recitations, contributed by Club members. Carol Service was held on the following evening, in the course of which book prizes were presented to the Sunday scholars and members of the Senior Boys' Class. In a short address to the children on the subject of "Dreams" the Missionary urged the necessity of dreamers in the world to-day, for it is only as we draw mental pictures of all that is highest and noblest in life that we can hope to attain, in some measure, to the kingdom of love and brotherhood, in the interests of and for the foundation of which our Master's life was spent. The Congregational Christmas Party took place on Wednesday, December 21st, when about eighty-six children and adults partook of a substantial meat tea. The Church, which was used for this purpose, was suitably decorated with evergreens collected by several scholars, and all our friends appeared to be very happy in the truly festal atmosphere. After tea we adjourned to the Schoolroom, also very bright and cheery in its festal garb, where a full programme, consisting of round games, songs, recitations, humorous recitals, and a further performance of the operetta entitled "Queen of Choice," was provided. Santa Claus arrived later in the evening and from a large bag of toys distributed gifts to all the children present. Our best thanks are due to Miss Montgomery and Mr. and Mrs. E. R. Jackson for their kindly help on this occasion. The usual distribution of coal, groceries and clothing took place during the week prior to Christmas.

We are extremely grateful to those friends who assisted in this ministry of helpfulness, either financially or materially. After a brief vacation our weekly meetings are again in full swing—the Girls' Club is centring its attention on the forthcoming competitions — the Mothers' Meeting continues its useful work—a Boys' Club has been opened and it is hoped shortly to establish a Band of Hope, a very essential factor in all denominational work.

* *

Belfast: First Church.—A Social Evening, arranged by the elder scholars of the Sunday School, was held in the Central Hall on January 20th. A large attendance entered most heartily into the spirit of the proceedings and the result was an unequivocal success. Tea was served early in the evening by the Misses Hall, Hewitt, and Parker, while at a later stage apples and oranges refreshed the hot and weary. A programme of songs and recitations and pianoforte solos was interspersed amidst round games and dances, Mr. W. H. M'Cafferty being voted to the chair, on the motion of Mr. Robert M'Crum, and filling that position with much satisfaction to all concerned. Mr. Albert Taylor acted as accompanist at short notice and delighted the audience with his skill at the piano. So contagious was the atmosphere of merriment and happy enjoyment that some older persons present showed the same zest and agility as the youngest, and One-Steps and Fox-Trots and Military Two-Steps only served to reveal the most adequate resources of dexterity and mobility. Even the law of perpetual motion might at last have been achieved had not Curfew intervened with inexorable mandate.

* *

Ballee.—On the Wednesday forenoon after Christmas, by kind invitation of Rev. J. H. Bibby, the Sunday School scholars were most hospitably entertained in the National Schoolroom, which was seasonably decorated for the occasion. Following lunch and fruit, dispensed by the young ladies of the congregation, four very enjoyable hours were spent in the free and happy manner of lively young people, vigour and interest in games and indoor amusements never flagging until the summons to the lavishly ladened tea-table. Healthy appetites having been satisfied by the unremitting attention of Misses Lily Balmer, A. Cowan, E. Hughes, K. Stitt and M. Napier, boxes of chocolate, fruit and gifts were distributed to each of the forty young guests present. The Rev. host having requested three cheers for the several ladies who had contributed so much to the success of the entertainment, these were given right heartily, and on behalf of the children, Master H. Cavan rather prettily returned thanks to Mr. Bibby, who was further rewarded by three more lusty cheers for himself, on the call of Miss Ethel Kelly, after which the tired but pleased and happy folk wended their several ways homeward.

* *

Ballycarry.—On Friday Evening, December 30th, the Annual Soiree for Sunday School children was held. The day was extremely wet and stormy, which prevented many whose homes are distant from attending. As usual, the children had their pleasurable time, enjoying themselves to the full in singing and various games. Mr. Macartney, of Belfast, very kindly gave up the whole afternoon to the scholars. Miss M'Meekin, Miss Service, Miss Mary Connor, Mr. Magowan and others also did all they could to further the pleasure of the young people. On the evening of the same day there was held the Annual Soiree and Ball for adult members and friends of the congregation. Although the night was extremely wild yet the people came in great numbers and danced until morning hours. The Minister of this Church would not be sorry to see some of this enthusiasm given to attending the Sunday Morning Service. The Ballycarry Jazz Band rendered most delightful music on the occasion. Altogether this Soiree and Ball was so greatly enjoyed that many persons declared that there has been nothing like it for 20 years. Mr. Campbell, of Ailsa Crag, Whitehead (who has joined our church as a member), was in attendance as Master of Ceremonies, and it is but fair to say that very much of the success of

the evening was due to his admirable tact, his geniality and general oversight of the proceedings. There were also present and assisting Mr. Magowan (a veteran), Mr. Alex. Ellis, Messrs. Tom Robinson, Robert Campbell. The tea makers included the Misses Connor, M'Master, M'Kinstry, Robinson and Nelson.

The Committee of the Church decided to respond to the appeal sent out by Lord Weardale on behalf of the Russian children. An announcement was therefore made to the congregation, and a collection having been taken up by some of the young ladies, a sum of three guineas was forwarded to the Russian Fund.

* *

Banbridge.—Our Band of Hope Party was held on Monday, 8th January, when there was a very good attendance. Round games, songs and recitations, and the inevitable tea, were all thoroughly enjoyed, and we were most reluctant to go home when the caretaker reminded us we should. On Friday of the same week our Annual Sunday School Party was held, with over a hundred present. It is superfluous to say how much the tea and cakes were enjoyed, and how heartily we appreciated the labours of the ladies who prepared these things behind the scenes. Father Christmas paid us his usual visit with toys and useful presents for everyone. Miss M'Caw graciously presented the prizes for good attendance. Though the same qualifications held good for a prize this year as last, yet the number earned was 36, and last year 20. The Minister in reviewing the Sunday School work, referred to this healthy sign. The event of the evening was a presentation of a suitably engraved umbrella to Miss C. Bell, their indefatigable Superintendent. The Minister in making the presentation, said how conscientiously and unobtrusively she laboured for the School, and was loved by all the scholars. Miss Bell in her reply unconsciously showed how deserving she was of the token of our regard for her. It was a most successful party.

* *

Comber: Young People's Society.—The meeting of the above Society, which was held on Wednesday, 11th January, was opened by Miss Eileen Andrews who gave a splendid reading of a thrilling story depicting mining life among the Canadian hills. The reading was listened to with rapt attention by all present. Following this, there was a "chestnut" competition which created great interest. Many excellent stories were told by members of the audience —Miss Eva Andrews being declared the winner, and she duly received the prize—a cake, which was presented by Miss Eileen Andrews, amid applause. A successful Social was held on Wednesday, January 18th. Solos were rendered by Mrs. Pyper, Mr. Harry M'Cormick, and recitations by Miss Margaret Orr. The winners of the monthly competitions were Mrs. Davies, Miss Eileen M'Roberts, Mr. Jas. Osborne and Mr. Jack Munn. The music for the evening was provided by Mrs. J. Miller Andrews, Miss Eva Andrews, Miss Rachel Todd and Mr. Gordon Watson. During the evening a presentation of a silver tea service was made to Mrs. Pyper on the occasion of her marriage. This presentation was a tribute from the members of the Choir and the Sunday School staff in recognition of Mrs. Pyper's faithful services both as member of the choir and teacher in the Sunday School. Mrs. J. M. Andrews made the presentation, and Mr. Pyper, on behalf of his wife, expressed her gratitude to the donors for their beautiful gift and the good feeling which prompted it. The singing of the National Anthem brought a very pleasant evening to a close.

* *

Downpatrick.—We are glad to announce that the Bazaar held in connection with our Church in December realised the very satisfactory total of £674 1s. 6d. Of this amount the Work Stall was responsible for £284 8s. 1d., the Refreshment Stall £160 10s. 1d., the Utility Stall £128 9s. 0d., the Sunday School Stall £101 17s. 4d. The amount taken at the door was almost sufficient to cover the expenses. The result is most gratifying, and the Committee are grateful to all who made it possible.

* *

Holywood.—The annual Soiree and Christmas Tree in connection with the

Sunday School was held on Tuesday evening, January 6th. There was a crowded attendance, and the whole proceedings were of a hearty and successful character. The children, after a good tea, enjoyed games until the arrival of the grown-ups, for whom they provided generous entertainment in the way of sketches, songs, and music, including a rousing item by a "jazz band", conducted by Master James Meneely. The little ones (trained by Mrs. Robinson) gave a fairy play called "Jessie's Dream," which was excellently done and gave great pleasure. The elder girls also gave an amusing sketch, and another called "Handy Andy," by John and James Meneely, "brought down the house." Great credit is due to Mrs. Robinson and the Organist (Mr. W. J. Harvey), who were jointly responsible for the programme. During an interval in the entertainment, Mr. James Shannon, jun., was presented with a testimonial in the form of a handsome wallet containing a substantial cheque as an expression of the Congregation's appreciation of the great services he has rendered to the Church in his important office. The Chairman of the Committee (Mr. Wm. Patterson) spoke on behalf of the Congregation, expressing their deep appreciation of the excellent work he had done, their thankfulness for it, and their confidence in him for the future, as well as their respect and esteem for him. Miss M'Alester, then, in a graceful speech, made the presentation in the name of the Congregation. Mr. Shannon having suitably replied, the Sunday School prizes were presented to the successful scholars by Mrs. Lockett. The Minister (Rev. E. Lockett) stated that as the result of a canvass made by two of the teachers the Sunday School had doubled its numbers. The Christmas Tree was afterwards stripped of its toys and "goodies," which were handed to the delighted children by a real Father Christmas. The proceedings were brought to a close at a somewhat late hour for the "wee" ones, by the singing of a verse of the National Anthem.

* * *

Larne and Kilwaughter Unity Guild.—A very pleasant meeting of the above Guild was held in our Schoolroom on Wednesday evening, 11th ult., under the presidency of Mr. T. Houston Pullin. After tea, dispensed by Miss Bailie, assisted by the Misses Austin, M'Kee, Caldwell, Workman, Rea and Foulis, a short but very pleasing Musical Programme was submitted, viz., Song, rendered with much sweetness and clear enunciation, by Miss M'Clure; Piano Solos by Miss N. Pinkerton, a juvenile performer, but one of great promise and musical ability, and by Miss Foulis, who gave "Selections" brilliantly, and played the accompaniments with much grace and refinement. In place of the almost usual Whist (harmless if not necessary), a short Lecture on "Charles Lamb," an author not nearly so much read as he ought to be, was substituted by the *pastor loci*. The Commissioners of Education have given ample scope to their teachers in the selection of school books and volumes of Lamb and Dickens, and many others are being used in our schools, "Lamb's Tales of Shakespeare" seeming to be a favourite, and Lamb himself was brought before the audience (which included several teachers) as one of the noblest men who ever lived. The Chairman, in a few appropriate words, called upon the audience to mark their appreciation of Lecture and Lecturer, which they did with enthusiasm. And now many of the seniors, doubtless in fond if somewhat sad remembrancce of days of yore, when they too could blend in the dance, began to take their departure. Soon graceful forms were to be seen gliding round the spacious room enjoying as youth may and should (and the more mature if health and strength permitted) the Poetry of Motion.

* *

Laymen's League.—About a couple of dozen members of the Belfast Chapter gathered in the Committee Room in Rosemary Hall to listen to Mr. J. H. Smith's excellent historic survey of Home Mission work. He showed how the idea of Home Missions originated with the Unitarian Dr. Tuckerman in America and was eagerly taken up in his visit to England by his co-religionists there, where the first Domestic Mission was established at Renshaw Street, Manchester. Naturally the

greater part of the lecture dealt with our own Mission, which was founded in 1853 at the corner of William Street and John Street and migrated to the present site in 1864 largely through the generosity of Valentine Whitla The lecturer traced the history of the Mission down to the present day with the utmost modesty, and pleaded for assistance from the Laymen present for practical support, not so much with financial assistance as in actual work. He instanced the Boys' Club which is being re-organised and asked members whether they could not spare one evening a month to it, or to organising rambles during the summer. A somewhat rambling discussion followed the paper, and it was decided to take some steps towards printing the paper. We hope that any enthusiasm which was was generated will not be all absorbed in printers' ink., but that something a little more practical will result. As was pointed out in these pages some time ago a real field of labour is open here for any really earnest members of the League.

* *

Moneyrea.—The annual Sunday School Christmas Party was held on Friday, December 23rd, 1921. A large crowd assembled for tea and were afterwards entertained to a very interesting programme of children's songs, drill, dialogues, etc. Prizes and medals for regular attendance were presented to the scholars by Mr. John Boucher.

* *

Mountpottinger.—The first of the series of Congregational Socials arranged for the present winter took place on 16th December, when Mr. and Mrs. E. R. Jackson acted as hosts. A goodly company assembled and took part in the competitions, and after tea had been served found the dancing very acceptable. It was interesting to note that the prizes were won by the junior members of the Company. It falls to our lot this month to chronicle an interesting piece of news. Our Minister has decided to follow the example of his two immediate predecessors in the pulpit, and announced recently that he was about to enter the ranks of the Benedicts. We understand his bride-elect is connected with one of our churches in Liverpool, and we feel sure she will receive a hearty welcome from the Congregation and friends.

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Unity Guild.—On December 14th, a very successful meeting of the Unity Guild in the form of a musical night was held in the Central Hall. The programme was arranged in two parts, the first consisting of miscellaneous items contributed by the following members and friends: Mrs. M'Kelvey, the Misses H. Montgomery, Annie Newman, and Kathleen Young. Mr. Hamill, Mr. J. H. Smith, and Miss F. Newman acted as accompanists. A delightful little operetta entitled "The Queen of Choice" and contributed by members of the Domestic Mission Choir, occupied the second part of the programme. Mr. J. H. Smith, who produced the operetta, is to be heartily congratulated on the success of his efforts. Tea was served between the two parts of the programme.

An Appeal.

It is within the knowledge of our readers that the Rev. William Weatherall, of Moira, has retired from the active ministry on account of increasing years, and the Presbytery of Bangor, with which he has been associated throughout his ministerial life in Ireland, has felt that recognition should be made of his long and devoted services.

To this end a Fund has been established, the proceeds of which will be used for the benefit of Mr. Weatherall, and whilst a fair response has been given to the circular letter sent to all the Ministers and Hon. Secretaries of our Congregations, it is thought that there may be many members in our churches who would like to contribute.

The Presbytery therefore invite further subscriptions to the Fund, which should be sent to the Rev. G. J. Slipper, Needham Street, Newry, the Treasurer, who will acknowledge same. It is proposed to close the list at the end of February.

We would ask our Readers to support our Advertisers, and to mention this Magazine when obtaining articles.

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Obituary.

MR. ALEXANDER GIBSON,
Ballydorn, Killinchy.

The sudden death of Mr. Gibson on Monday night, January 9th, came as a shock to his friends and numerous acquaintances. Though he had attained the great age of 84 years he had been active and vigorous to the end. In his younger days he emigrated to New Zealand and became a successful farmer in the fertile plain of Canterbury. He throve sufficiently well to be able to retire about 21 years ago and to settle down in his native place. He found a congenial home at the residence of his sister and her family. Mr. Gibson was a scion of an old and respected Killinchy family, all of whom were always strongly attached to the Remonstrant Church On his return from abroad he renewed his connection with his chu.ch, and during the rest of his life was an exemplary member in all possible respects. He was a familiar figure in and about the Meeting House, and it is true to say that no one, in his time, was more widely known among the members. Mr. Gibson had a happy disposition which enabled him to make friends wherever he went. His genial presence could always set a company at ease. He took a great interest in the welfare of the congregation, attending regularly at public worship, taking his usual place on the Sunday a week before he died. He was also a generous contributor to the funds and all worthy objects, and was more than usually charitable to his kind. Taking him all in all, we shall miss him greatly. While he reckoned little of his own importance, he had a proper self-respect which raised him in the general esteem

He bore the weight of his years with surprising good cheer and spirits till the end came, when, with a brief interval of suffering, he entered into his rest. His aged sister and her family will miss him greatly as well as his surviving brother. His remains were removed for interment in the New Meeting House Green, the Rev. D. J. Williams officiating both in the house and at the graveside.

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This seems to be the question on everybody's lips, and in the Feeding Stuff line many things have combined to bring a decline in price beyond all expectations. Chief among these has been the extraordinary crop of after grass and the exceptionally good weather throughout the month of October, which has enabled both Farmers and Dairymen to graze their Cattle day and night without the assistance of artificial feeding. This has allowed Feeding Stuffs to accumulate in the hands of Shippers and Merchants, who, feeling the weight of the burden, have been selling at ruinous prices. Without attempting to prophesy, prices will likely get a turn as soon as the proper demand sets in, and we would advise our Clients at the present moment to look a bit before them, as they can now buy **Yellow Meal, Cotton Cake Meal, Linseed Cake Meal,** etc., from us at a very low price. The crop of **Swede Turnips** is generally very good, and these will require to be prepared for Cattle Feeding. We can give you best **Gougers, Pulpers and Slicers** at prices 15% to 20% below last year. It is known Hay was a light crop, and a **Hay Cutter** will economize in the consumption of Hay both for cattle and horses. We have always advised the need of bruising Oats for horses, as it saves 20% to 25%. We are well supplied with small and large size **Flat Roller** and **Fluted Roller Mills.** Ploughing has begun in many districts and you may need a **Plough.** These are also about 1% to 20% down in price. Write for quotations to :—

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